



TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

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Poetry.

Return of the Jews to Palestine.

BY PHILIP JAMES BAILEY.

They came from the ends of the earth,
White with its aged snows,
From the bounding breast of the tropic tide,
Where the day-beam ever glows:—
From the east where first they dwelt,
From the north, and the south, and the west;
Where the sun puts on his robes of light,
And lays down his crown to rest.

Out of every land they come—
Where the palm triumphant grows; (hills,
Where the vine overshadows the roofs and the
And the gold-ord orange glows;
Where the olive and fig tree thrive,
And the rich pomegranates red,
Where the citron blooms, and the apple of ill
Bows down its fragrant head.

From the land where the gems are born—
Opal and emerald bright;
From shores where the ruddy corals grow,
And pearls with their mellow light;
Where silver and the gold are dug,
And the diamond rivers roll,
And the marble white as the still moonlight
Is quarried, and jetty coal:—

They come—with a gladdening shout;
They come—with a tear of joy;
Father and daughter, youth and maid,
Mother and blooming boy.
A thousand dwellings they leave,
Dwellings—but not a home;
To them there is none but the sacred soil,
And the land whereto they come.

And the temple again shall be built,
And filled as it was of yore; (world,
And the burden be lifted from the heart of the
And the nations all adore;
Prayers to the throne of Heaven
Morning and eve shall ring,
And unto, and not of, the Lamb
Shall be the sacrifice.

Washington's Retreat from Long Island.

LIVING, in the second volume of his "Life of Washington," in dramatic language thus describes the masterly retreat, under the eye of Washington, of the American troops from Long Island on the night of August, 1776, immediately after the disastrous battle of the 27th:

"It was late in the evening when the troops began to retire from the breast-works. As one regiment quietly withdrew from guard duty, the troops on the right and left moved up and filled the vacancy. There was a stifled murmur in the camp, unavoidable in a movement of the kind; but it gradually died away in the direction of the river, and the main body moved on in silence and in order. The youthful Hamilton, whose military merits had won the favor of General Greene, and who had lost his baggage and a field-piece in the battle, brought up the rear of the retreating party. In the dead of the night, and in the midst of this hushed and anxious movement, a cannon went off with a tremendous roar. 'The effect,' says an American who was present, 'was at once alarming and sublime. If the explosion was within our lines, the gun was probably discharged in the act of spiking it, and could have been no less a matter of speculation to the enemy than to ourselves. What with the greatness of the stake, and the darkness of the night, the uncertainty of the design, and the extreme hazard of the issue,' adds the writer, 'it would be difficult to conceive a more deeply solemn and interesting scene.'

The meaning of this midnight gun was never ascertained; fortunately, though it startled the Americans, it failed to arouse the British camp. In the meantime the embarkation went on with all possible dispatch, under the vigilant eye of Washington, who stationed himself at the ferry, superintending every movement. In his anxiety for dispatch, he sent back Col. Scannel, one of his aides-de-camp, to hasten forward all the troops that were on the march. Scannel blundered in executing his errand, and gave the order to Mifflin likewise. The General instantly

called in his pickets and sentinels, and set off for the ferry.

By this time the tide had turned; there was a strong wind from the north-east; the boats with oars were insufficient to carry the troops; those with sails could not make headway against wind and tide. There was some confusion at the ferry, and in the midst of it Gen. Mifflin came down with the whole party, adding to the embarrassment and uproar. 'Good God! General Mifflin!' cried Washington, 'I am afraid you have ruined us by so unseasonably withdrawing the troops from the lines.' 'I did so by your order,' replied Mifflin, with some warmth. 'It cannot be!' exclaimed Washington. 'By G—, I did!' was the blunt rejoinder. 'Did Scannel act as the aid-de-camp for the day, or did he not?' 'He did.' 'Then,' said Mifflin, 'I had orders through him.' 'It is a dreadful mistake,' rejoined Washington, 'and unless the troops can regain the lines before their absence is discovered by the enemy, the most disastrous consequences are to be apprehended.'

Mifflin led back his men to the lines, which had been completely deserted for three-quarters of an hour. Fortunately, the dense fog had prevented the enemy from discovering that they were unoccupied. The men resumed their former posts, and remained at them until called off to cross the ferry. 'Whoever has seen troops in a similar situation,' writes General Heath, 'or duly contemplates the human heart in such trials, will know how to appreciate the conduct of these brave men on this occasion.' The fog, which prevailed all this time, seemed almost providential. While it hung over Long Island, and concealed the movements of the Americans, the atmosphere was clear on the New York side of the river. The adverse wind, too, died away, the river became so smooth that the row boats could be laden almost to the gunwale; and a favoring breeze sprang up for the sail-boats. The whole embarkation of the troops, artillery, ammunitions, provisions, cattle, horses and carts, was happily effected, and by day-break the greater part had safely reached the city, thanks to the aid of Glover's Marblehead men. Scarce anything was abandoned to the enemy, excepting a few heavy pieces of artillery. At a proper time, Mifflin with his recovering party left the lines and effected a silent retreat to the ferry. Washington, though repeatedly entreated, refused to enter a boat until all the troops were embarked; and crossed the river with the last."

WRECKS AND CASUALTIES.—A return has just been printed of the wrecks and casualties on or near the coasts of the United Kingdom, in 1855. The result is deplorable. The total number of wrecks and casualties 1151, of 176,544 tons. Of the vessels, 936 were British, 11 Colonial, and 116 foreign; of which number, were totally wrecked, 273; stranded and recovered, 256; stranded, (but whether total or partial loss, not reported,) 167; totally lost in collision, 65; seriously damaged in collision, 178; slightly damaged in collision, 14; leaky and foundered, 49; leaky and put back to discharge and repair, 47; destroyed by fire, 14; found "derelict," 19; dismantled and otherwise damaged, 49; abandoned, 20; capsized and sunk, 9; seriously damaged by spontaneous combustion of cargo, 2. Of these, 576 occurred on the east coast, 251 on the west coast, and 117 on the south coast, of Great Britain; 127 on the Irish coast; 10 of the Scilly Islands; 6 off the Channel Islands; 34 off the Northern Islands, viz.: Orkneys, Shetland, and Hebrides; thirteen off the Isle of Man; and 7 off the Lundy Island. In 1855, the total number of lives lost was 469; in 1854, 1549; in 1853, 689; in 1852, 920. The number of collisions reported is greatly on the increase, being 247 against 94 registered in 1854; 73 in 1853; and 57 in 1852. The increase, perhaps attributable, in part at any rate, to the same cause as that of the number of wrecks above mentioned. Total amount paid to life-boats during the year, £283 3s. 9d.; total amount as rewards for saving life, £258 3s.

Holland as it Was and Is.

THE cleanliness of Holland has not been exaggerated—indeed, it cannot be. It everywhere forces itself upon the attention, and is strangely characteristic of all the people, low as well as high. The window glass of a mud cabin shines as brightly as that of the palace of a rich burgher, and the whole land affords a striking proof that poverty is no excuse for filth. I would like to have this phenomenon explained, why cleanliness should be a national characteristic in Holland—why this little corner out of Northern Europe should be so different from all the rest. Was it a part of their religion in the remote ages of their Paganism? Did some old Dutch king, with a thrifty wife, once make it a condition of loyalty? or did some society of neat old dames undertake a reformatory movement on this very head?

But whatever be the origin of this prominent trait in the Dutch character, it certainly forces itself constantly upon your attention, and a description of Holland would be as much out of place without a constant recurrence to its cleanliness, as would be one of Germany without allusion to its beer, or of England without some of its commercial travelers and strong minded women.

Before I go further, I may as well correct some erroneous impressions about the Dutch, which may have been gathered from reading what purports to be "An Authentic History of New York," published by a certain Diedrich Knickerbocker of Ichaghticoke. They are not amphibious; they do not go to bed at four o'clock in the afternoon, and they indulge in occasional respites from smoking. There are, however, so many ludicrous things about Holland that they are constantly riveting your attention, that they will naturally predominate in any hasty description of the land, and must not be regarded as inconsistent with that profound admiration which every observer must entertain for the sterling virtues of the Dutch character.

The whole country is a monument to the genius and industry of the population; and it is a source of continued astonishment to see how, by a judicious system of drainage, by the construction of dykes and canals, an immense country has been rescued from barrenness and the sea, and been made not only to support an immense population, but to contribute so largely to its wealth and comfort. Holland lies, on an average, twenty-four feet below the level of the sea, so that every acre of its soil is a tribute wrested from the ocean to the genius of the nation which has known how to do it. I think there is no land where the influence of climate and country upon the character of a people is more manifest than in Holland. They have been educated to patience and perseverance in toil, to the idea of slow progress toward great results, by the necessity of dyking and ditching, in order to bring their land to the very condition where other nations begin to use it.

Undoubtedly we find, too, in the dreary aspect of external nature in Holland, a reason for the charming intimacy of their domestic and social life. They are driven, by a repulsive nature, into the house to find their pleasures, and the very necessity of living in doors, has clothed their firesides with the attraction they undoubtedly possess. Nowhere do the words husband and wife, father and mother, brother and sister, mean more than in Holland, and nowhere do the social and domestic virtues take deeper root. May not this necessity of living in doors too, open up a way for an explanation of the mystery of the cleanliness of the nation? Reason would certainly suggest cleanliness as indispensable to domestic comfort, and so we may get at the neatness of the Dutch in a natural and philosophical way.—[Dr. Blyth's Letters.

PROJECTED ARCTIC EXPEDITION.—We hear it is in contemplation by some of the savans of the Royal Society to make a requisition for another Arctic expedition, to be sent in search of further relics of poor Sir John Franklin and his lost companions.—[United Service Gazette.

Russian Storms.

A TRAVELER in Russia says that the storms of that country are divided into three classes: The first and mildest is called the Miasel; the second, more severe, the Samjots; and the third, which is absolutely terrific, the Wings. In a conversation between himself and a priest, the latter is thus described:

"What, then," cried I, "is the Wings?" "A prelude to the last day," answered the priest. "Fortunately, unmistakable indications announce its coming for some days before hand. Then nobody sets out upon a journey, not even to the next village, though it be but a verst or two off. Precautions are taken for the safety of the house by protecting it on the north side with heavy stones, and by propping it up, as well as barns and stables, on the south side. The *tasman*—troops of wild horses—scamper in all haste to the nearest forest; droves of cattle and sheep seek shelter wherever it is to be found. Whatever the storm overtakes on the open plains, man or beast, caravans drawn by oxen, or caravans drawn by horses, is lost without a chance of rescue.

"An icy shower of snow is the forerunner of the terrible blast, it falls so thick and drives so horizontally through the air that to withstand it is impossible, while it avails little to suffer one's self to be driven before it. For if one escapes for a while the prelude to the hurricane, he is infallibly overtaken by the formidable blasts and circling whirlwinds which succeed it, and which gather up from the earth, as chaff from the thrashing floor, the objects exposed to their violence, and hurl them into the air.

"And yet the range of the unfettered element is not here at its height; for when the storm seems to have exhausted its fury in the manner I have described—often raging thus for several days—then first begins the real tempest, a blast which nothing can resist. It uproots whole forests, tosses the loftiest fir trees into the air as blades of straw, and often conveys them high above the earth, whole versts away. It levels stables and barns, sweeps houses and throws down church towers, so that the district it has visited gives the appearance, after its destructive passage, and for distances of several days' journey, of a land ravaged by fire and sword. On all sides are seen herds of dead cattle, and villages overthrown. In exposed situations, this wind has been known to tear up isolated stables, to transport through the air their fragments and the cattle they contained, and far, far from the spot, to hurl these down shattered upon fields and roofs. With varying fury the monster rages for some days, leaving behind him, on his departure, death, destruction, and lamentations. Happily he comes but seldom; his visits are not for every generation; but when he does come, all that his icy breath touches is devoted to annihilation.

"That is the Russian Wings."

THE AMERICAN MERCHANT.—The American merchant is a type of our restless, adventurous, onward-going race and people. He sends his merchandise all over the earth; stocks every market; makes wants, that he may supply them; covers the New Zealand with southern cotton, woven in the northern looms; builds blocks of stores in the Sandwich Islands; swaps with the Fejee cannibals; sends the whale ship in solitary seas, till the log-book tells the tedious sameness of years, and boys become men; gives the ice of a northern winter to the torrid zone; piles up Fresh Pond on the banks of the Hooghly; gladdens the sunny savannas of the dreamy South; and makes life tolerable in the bungalow of an Indian jungle. The lakes of New England awake to life by the rivers of the sultry east, and the antipodes of earth come in contact at this "meeting of the waters." The white canvas of the American ship glances in every nook of every ocean. Scarcely has the slightest intimation come of some obscure, unknown corner of a remote sea, when the captain is consulting his charts, in full career for the terra incognita.—[Hunt's Magazine.

The History of Newspapers.

THE first newspaper was issued monthly in MS. form in the republic of Venice, and was called the *Gazette*, probably from a farthing coin peculiar to Venice, at which it was sold. Thirty volumes are still preserved in a library at Florence. It was long supposed that the first newspaper published in England was at the epoch of the Spanish Armada, but it has been discovered that the copies of that bearing the imprint of 1538, in the British Museum, were forged. There was no doubt that the puny ancestor of the myriads of broad sheets was not published in London till 1622—150 years after the art of printing was discovered; and it was nearly 100 years more before a daily paper was ventured upon. Periodical papers seem first to have been used by the English during the times of the Commonwealth, and were then called "weekly newsbooks." Some of them had most whimsical titles. It was common with the early papers to have a blank page, which was sometimes filled up, in the paucity of news, by selections of the Scriptures.

The first newspapers printed in North America was printed in Boston, in 1689. Only one copy of that paper was known to be in existence. It was deposited in the State Paper Office in London, and was about the size of an ordinary sheet of letter paper. It was stopped by the Government. The *Boston News Letter* was the first regular paper. It was issued in 1704, and was printed by John Allen, in Pudding lane. The contents of some of the early numbers were very peculiar. It had a speech of Queen Anne to Parliament, delivered 120 days previously, and this was the latest news from England. In one of the early numbers there was an announcement that by order of the Postmaster General of North America, the post between Boston and New York sets out once a fortnight. Negro men, women and children were advertised to be sold; and a call was made upon a woman who had stolen a piece of fine lace worth 14s. a yard, and upon another who had conveyed a piece of fine calico under her riding hood, to return the same or be exposed in the newspapers.

THE EDDYSTONE LIGHTHOUSE.—The care of this important beacon is committed to four men; two of whom take charge of it by turns, and are relieved every six weeks. But as it often happens, especially in stormy weather, that boats cannot touch at the Eddystone for many months, a proper quantity of salt provisions is always laid up as in a ship for a long voyage. In high winds such a briny atmosphere surrounds this gloomy solitude from the dashing of the waves, that a man exposed to it could not draw his breath. At these dreadful intervals the two forlorn inhabitants keep close quarters, and are obliged to live in darkness and stench, listening to the howling storm, excluded in every emergency from the least hope of assistance, and without any earthly company but what is administered from the confidence in the strength of the building in which they are immured. Once, on relieving this forlorn guard, one of the men was found dead, his companion choosing rather to shut himself up with a putrifying carcase, than by throwing it into the sea, incur the suspicion of murder.

In fine weather these wretched beings scramble about the rocks when the tide ebb, and amuse themselves by fishing, which is the only employment they can have, except that of trimming their nightly fires. Such total inaction, and entire exclusion from the joys and aids of society, can only be endured by great religious philosophy, which we cannot imagine they feel; or by great stupidity, which in pity we must suppose they possess. Yet this wretched communication is so small, we are assured it has sometimes been a scene of misanthropy. Instead of suffering the recollection of these distresses and dangers in which each is deserted by all but one, to endear that one to him, we are informed the humors of each were so soured, they preyed both upon themselves and on each other. If one sat above, the other was com-

monly found below. Their meals, too, were solitary—each, like a brute, growling over his food alone. The emolument of this arduous post is twenty pounds a year, and provisions while on duty. The house to live in may be fairly thrown into the bargain. The whole together is, perhaps, one of the least eligible places of preferment in Britain.

THE SUEZ CANAL.—The present canal project across the Isthmus of Suez, is eliciting much discussion among English capitalists. Many are fearful that it will prove a complete commercial failure. The dangerous navigation of the Red Sea, and the necessity of the use of comparative light shipping will prevent it from becoming the highway of the heavy East India trade. It will be used only for passenger and parcel traffic. It is urged that the fact of the disuse of the ancient canals is sufficient proof that it cannot be made practicable. History affirms that in ancient times, even while the canal was in working order, a large portion of the East India traffic passed across the Great Desert, by land carriage.

The earliest canal communication across the Isthmus, of which we have any account, was that constructed by Sesostris, about sixteen centuries before Christ; this canal was suffered to fall into disuse, and fill up, and about one thousand years subsequent to the days of Sesostris it was again opened; and again by the Ptolemies, and afterwards by Sultan Amron in the seventh century. The doubters argue that a canal which could be so easily opened by dy nasty after dynasty, could still more easily have been kept open had it been found of any practical utility.

During this whole period of some 2300 years Egypt was not only rich and powerful, but she was also the great commercial emporium of the world. There is a strong probability, however, that the canal will be speedily built. Ancient data of this description are but a poor standard by which to measure modern commercial appliances and energy.

MAKING A NEEDLE.—Needles are made of steel wire. The wire is first cut by shears from coils into the length of the needles to be made. After a batch of such bits of wire are cut off, they are placed in a hot furnace, then taken out and rolled backward and forward on a table until they are straight. They are now to be ground. The needle pointer takes up a dozen or so of the wires, and rolls them between his thumb and fingers, with their ends on the grindstone, first one end and then the other. Next is the machine which flattens and gutters the heads of ten thousand needles an hour. Next comes the pinching of the eyes; and a boy does it so fast the eye can hardly keep pace with him. The splitting follows, which is running a fine wire through a dozen, perhaps, of these twin needles.

A woman with a little anvil before her files between the heads and separates them. They are now complete needles, but are rough and rusty, and they easily bend. The hardening comes next. They are heated in batches in a furnace, and when red hot are thrown into a pan of cold water. Next they must be tempered, and this is done by rolling them backward and forward on a hot metal plate. The polishing still remains to be done. On a very coarse cloth needles are spread, to the number of forty or fifty thousand. Emery dust is strewn over them, oil is sprinkled, and soft soap daubed by spoonfuls over the cloth; the cloth is then rolled hard up, and, with several others of the same kind, thrown into a sort of wash-pot, to roll to and fro for twelve hours or more. They come out dirty enough; but a rinsing in clean hot water, and tossing in saw dust, they look as bright as can be, and are ready to be sorted and put up for sale.—Scientific American.

MANY a fool has passed for a clever man, because he has known how to hold his tongue, and many a clever man has passed for a fool because he has not known how to make use of it.

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Is published every Saturday.

Geo. Q. Cannon,
EDITOR & PUBLISHER.

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The Western Standard.

SATURDAY, MAY 3.

The Love Bestowed by the Gospel.

"A new commandment I give unto you," said Jesus to his disciples before his death, "that ye love one another; as I have loved you, that ye also love one another. By this shall men know that ye are my disciples, if ye have love one to another." This was to be so distinctive a trait that by its presence men might know his disciples from those who had no claim to the title. Love, abiding and unchangeable, through the enjoyment of which, men would lay down their lives for their friends, was to be an accompaniment of the gospel of Jesus, and was the fruits of the spirit he bestowed upon his followers. It was to be exclusively enjoyed by his disciples, or those obedient to his commandments; hence it was to be a sign by which they might be distinguished from all others. The apostle John also gives the love the disciples had for their brethren as a sign, by which they might know they had passed from death unto life. It is a portion of the Spirit of the Deity, represented as being himself the embodiment of love, which he bestows upon his obedient children to unite them in one, to produce that state of harmony and peace necessary to cause His will to be done on earth as it is done in heaven, and which they are taught to expect they will enjoy in its fulness when they return to his presence.

If mankind were in possession of this love, the views of the prophets, when they prophesied of the reign of peace, would be fulfilled. Swords would be beaten into plowshares, and spears into pruning hooks, nations would not lift their sword against nation, neither would they learn war any more, and there would be nothing to hurt or destroy in all the earth; for the lion, forgetting his carnivorous propensities and partaking of the love which would abound in the bosom of his lord and master, man, would eat straw like the ox, and the wolf and the lamb, the leopard and the kid, the cow and the bear, with natures which at present are in direct antagonism to each other, would lie down together, and their young would gambol and play together without fear or injury. The arts of peace, of manufacture and of agriculture would supersede the arts of war; and the instruments which are now used to desolate earth's fair surface, would be converted into instruments to beautify and embellish it, and make it a suitable residence for her Lord and King—the Prince of Peace.

Prophets and poets have prophesied and sung, and looked forward in happy anticipation of the time when this dispensation should be ushered in. They understood the principle upon which it would be brought about. It was not an unsolved chimera with them, they knew it to be practicable on natural principles, and that the time would come when it would be accomplished. The gospel of Jesus was to be the means through which it would be done—these were to be the effects which would follow its adoption.

The prophets and apostles in various generations have earnestly strove to bring about this state of things, by teaching men the principles of righteousness and thus make them the recipients of this heavenly love; but without success. Moses, according to Paul's testimony, tried it in his generation; "but," as he says, "the word preached did not profit them, not being mixed with faith in them that heard it." The law was, in their opinion, too onerous, they could not abide by it, and consequently Moses' attempt to introduce this era was unsuccessful.

In obedience to the command of the Lord above quoted, the disciples showed by their intercourse with each other, and by the laying down of their lives—the strongest exhibition of love possible for them to give—that they really possessed it, and they endeavored to establish the principles upon a firm foundation on the earth whereby all men might obtain it; but, as the results have proven, they were likewise unsuccessful. Peace and good will to men, was the proclamation heralded by the angels to that

generation; they were not prepared, however, to receive such blessings, and they were only enjoyed by the few who obtained them through obedience. Jesus and his disciples were aware that this would be the case—they were aware that the world would not receive and enjoy this love, because they would not receive the principles by which alone it could be produced. They prophesied, therefore, to that generation, and described the confusion and troubles that would follow the rejection of the principles of his gospel—the feelings of enmity and hate that would prevail, because of the withdrawal of that love which Jesus said should characterize his people. The inhabitants of the earth would be so utterly devoid of it, Jesus prophesied, that wars, rumors of war, commotion and bloodshed would be common, and nation would rise against nation, and kingdom against kingdom. Wickedness would be in the ascendant, and triumph, and his gospel be no longer obeyed.

These results were to be in consequence of the nations ceasing to be obedient to his gospel; for if they were obedient to it, they would be his disciples; and if they were his disciples, then they would enjoy this love and it would be apparent in all their actions, and through it men would know they were his disciples.

But, notwithstanding this falling away which was to take place and consequent loss of this love, the prophets, looking down the vista of future time, through the spirit of revelation and prophecy, saw the time when the principles, so long lost from the earth, would again be restored, and love and its concomitants, peace and harmony, again begin to reign in the hearts of the children of men; when the foundation would be laid for the introduction of that happy era that they had strove to usher in; when universal love and peace would prevail; when the time would come that it would be unnecessary for one to say to another, know the Lord, (for all should know him from the least to the greatest,) and when the earth should be filled with the knowledge of God.

Their experience had taught them, that to bring about these desirable results a perfect system would have to be restored—a system of power recognized by the Lord—and they knew that anything short of that would be insufficient. Therefore, they prophesied of its restoration to the earth by means of a new covenant that he would make with man, and it was not only to be new, but it was to be everlasting also, as the prophet says, it was to be unlike the covenant which the Lord made with Israel when He brought them out of Egypt, which covenant they broke. They also described its advent as a marvellous work and a wonder, which, though it might be declared unto many, they would not believe. John, while on the Isle Patmos, also beheld in vision its restoration again to the earth by an angel, and records it in the 6th verse of the 14th chapter of his Revelations as an event to be fulfilled at a period subsequent to that in which he wrote. It was to be the everlasting gospel, the same gospel which John, himself, then preached, but which was to be driven from the face of the earth by man's transgression and wickedness. This corroborates the words of Jesus to his disciples, when he said that this gospel of the kingdom should be preached in all the world, for a witness unto all nations, before the end could come.

Of course, when he said "this gospel of the kingdom," he meant the gospel which he and his disciples then preached: a gospel of gifts and blessings, the obedience to which would cause peace and joy, with love such as the Savior commanded his disciples to have, and which none but they who kept his commandments could have. Under its influences men would cease to desire war, contention and bloodshed. And if the nations would receive and cultivate it, they would not rise against each other in deadly strife, for they would bury every feud, and seek to promote good will and harmony by being of one heart and mind.

Eighteen centuries have elapsed since the utterance of the commandment we have quoted, yet it has lost none of its truthfulness; it is as correct a sign by which the disciples of Jesus may be recognized to-day, as it was when given by Jesus to them. It is true that it is not commonly enjoyed or witnessed, neither has it been for centuries; but this is in consequence of the total departure of the people from the principles by which it could be obtained. The disciples of Jesus were to be known by it, consequently when men ceased to be his disciples they ceased to possess or exhibit it.

Every reflecting man who has carefully perused the scriptures, must have been struck with the great disparity there at present exists between the systems called Christian in these days, and the system known by that name in the days of the apostles. But why this change? Why is it that nations, professedly Christian, go forth to battle with their neighbors, who also profess to be Christians, in utter contempt of the commandments of Jesus to his followers to love one another, offering up prayers to the same God, in the name of the same Jesus, through ministers of the same church, that each may be victorious, although arrayed in deadly hostility against each other? Why is it that societies and individuals carry out the same principles in their intercourse with each other? Do these things follow because the Lord has changed, and ceased to bestow the same spirit and blessings which he so abundantly bestowed

in former days upon his people? Surely not; but this state of things exists because men have ceased to observe and believe in the pure principles of the gospel of Jesus.

To restore these principles once more to the earth, to reveal them again in their purity that man might obtain the spirit which confers this love to which we have alluded, and that the words of the prophets and apostles might be fulfilled, the Lord has committed his priesthood, unto man in these days, and revealed the fulness of his gospel from the heavens by the administration of angels, and the same effects follow its present dissemination that followed its dissemination in the days of old.

Conversions to Mormonism.

"Julius Remy says: Three-fourths of the Mormons have been drawn into the camp of the Prophet by the irresistible influence of delirious and long hallucinations. When we had once learned the mystifying causes of the majority of the conversions, we understood without difficulty the tenacity of the Mormons for their faith, and the unexampled sacrifices which they make to the cause of the church. How should they [not] remain true to their creed when the powers of heaven and earth conspire to support them and it? Who would expect to convert a Mormon after knowing that he has not only, as he believes, the historical and intellectual evidences for the truth of his faith, but also the evidence of a special revelation to himself by miracles? Thus it happens that if, at last, you refute anything he can say in argument, he at last replies, 'No! I am right. I have seen, I have heard, I can not doubt.'"

The above we clip from the *Chronicle*, into which paper it was translated from the *Echo du Pacifique*. In this short paragraph an attempt is made to give the rationale of Mormonism, and, in the estimation of the writer, is no doubt a very ingenious and satisfactory way of accounting for the remarkable tenacity with which the Mormons adhere to their religion, in contempt of the many sacrifices they have been called upon to make. He says, "three-fourths have been drawn into the camp of the Prophet by the irresistible influence of delirious and long hallucinations," and, therefore, it was useless to attempt to shake their faith by argument. But, we would ask, can not the remaining fourth, who have not partaken of these delirious hallucinations, be induced, by the potency of argument, to renounce their belief in this system, the adoption of which calls for so many sacrifices?

To attribute the conversion of the Mormons to this cause is simply ridiculous. It is well known that thousands of elders of different habits and temperaments go forth to various places preaching the principles of Mormonism, and this has been the practice for years, and still the same effects flow as when first preached; the same unity exists, and the same, and even greater reliance is placed in the words of the Prophet, than was placed in his words when they first became acquainted with the principles. If these results are produced by delirious and long hallucinations, and the peace, good order, industry and perseverance so characteristic of the people and which are so permanent, are also produced by them, we could wish such hallucinations were more commonly enjoyed.

Neither the Prophet, apostles nor elders of the Latter-Day Saints, from the commencement of their labors in proselyting the people, until the present, have had the slightest occasion to resort to any other aid than that afforded by the Scriptures, joined with the testimony of the Spirit, to convince people of the truth of their doctrines. They have ever discarded the aid of excitement, and condemned its use in converting men to a belief in the doctrines of the gospel. We speak knowingly when we say, that the Mormons have calmly and dispassionately investigated the evidences advanced in favor of Mormonism—have thoroughly tested it by reason and by scripture, and have brought every faculty of their mind, with all the light they could obtain from every source, to bear upon it, before they embraced it as a truthful system, and a system for which they could, when necessary, make any and every sacrifice.

Being members of almost every church in Christendom, with their traditional and educational prejudices strongly prepossessing them in favor of the churches with whom they were identified, it is not reasonable to suppose that they would, without convincing and reasonable evidence, lightly lay aside their former belief and associations to join themselves to a people who were despised and scoffed at on all hands. That they have investigated the subject to a very great extent, and have not been entirely controlled by delirious hallucinations, is borne witness to by the writer of the above paragraph himself, in a former communication to the *Echo*, in which he states that he was astonished, when conversing with the Mormons, at the thorough knowledge they all possessed of the Bible.

A system of this kind, which contemplates such innovations on the established modes of religion, could not be preached throughout the length and breadth of the United States and Europe without exciting controversy of the most unrelenting and determined kind; but notwithstanding the numberless attempts that have been made to refute the arguments and doctrines of the Mormons, they have been abundantly sustained and vindicated, and have from such ordinals always triumphantly emerged. To this its wonderful spread, and the tenacious adherence of its believers to its principles, may be ascribed, and not to the mystifying causes which he sets forth.

His remarks above can be applied with as much propriety to the believers in the gospel in the first century as to us. Had he lived at that time and been a Pharisee or a member of any of the sects of that day, and an opposer of the doctrines and system of Jesus, and had undertaken to have written anything about them, what more suitable language could he have used to have described the causes of their conversions than contained in his paragraph above? Were they not drawn by, what an anti-Christian might have termed, "the irresistible influence of delicious and long hallucinations"? Did not precisely the same mystifying causes prompt them, as they do the Mormons, to be tenacious for their faith, and be willing to make "unexampled sacrifices also to the cause of the church"? Did they not know that they not only had the historical and intellectual evidences for the truth of their faith, but also the evidence of a special revelation to themselves by miracles, etc.? They were also able to say that "they were right; that they had seen and heard, and, therefore, could not doubt." Would they not be wick if they did not remain true to their belief, and did not testify that they were right, and the doctrines they believed were the product of the Deity, if they had seen and heard, and had received special revelation from Him to themselves on the subject?

We can not imagine how a Latter-Day Saint or a Saint of Former Days, after receiving definite and reliable intelligence and knowledge from on high in relation to the truth of their doctrines, could pursue any different course, or bear any different testimony, than that ascribed by him to the Mormons. And that he should attribute these things to delirious hallucinations or madness, when he will not believe it to be what it really is, is what might be expected, when it is remembered that Festus when he heard a similar testimony from the great apostle of the Gentiles, and not being able to confute it or satisfactorily account for it in any other way, concluded that it must spring from a delirious hallucination, and that he certainly was mad and beside himself. It was as ingenious a way of accounting for the tenacity of Paul for the faith, and for the unexampled sacrifices he had made for the cause of the church, as this philosopher has for the same peculiarities in the Mormons.

Mormons and Mormonism, and their Opponents.

In the last issue of the *Golden Era* we notice another article of the series of editorials on "Mormonism and the Mormons," in which the writer states, in answer to our retort requesting more than mere assertion for their statements, that "having never assumed the province of building up religions, they will not devote themselves to the task of pulling them down." "Religion," he says, "can neither be substantiated nor contradicted! Enshrined in mystery at its origin, time but exaggerates its virtues and obliterates the doubtful circumstances of its birth." The Mormon doctrine, however, he thinks, is of such recent origin, that its progress is not so much a matter of history as of remembrance; and his idea is, that all the tricks resorted to by Joseph Smith in the working of miracles—in resurrecting the dead by burying live men in coffins, with tubes through the earth for supplying the subject with air—in walking on the water by ingeniously arranging a plank platform two inches below the surface—the finding of the Book of Mormon, the coining of a poetical lunatic, with its alterations and elaborations by the prophet—are still fresh in the minds of many. He is of the opinion that it is useless to attempt to sum up the evidences of these tricks against it; Mormonism, he says, can not be proven to be false, although much, very much, may be told to favor such a position.

In their second article on this subject they threateningly said, because we presumed to dispute their assertions made in a previous article, "that they were prepared to acquiesce in the world with many facts bitterly unpalatable to Mormonism generally." Not wishing by our silence on the subject to tacitly admit the existence of such facts, and desirous also of defending ourselves against the wicked and unfounded calumnies to which they gave utterance, we called for these facts so bitterly unpalatable, if they really were in their possession, and wished them to give these things publicly; but all that has been produced are what has been alluded to.

If by the reiterating of these old, ridiculous and oft refuted stories, or by their bare statement that the polygamy of the Mormons is dark and damning, they imagine that they have shown with complete success why it should not be recognized as a religion, we are compelled to acknowledge that we are fully of the opinion that it must be to their own satisfaction alone, as we think that, so far, their attempt has proved a decided failure. Do they have the idea that by repeating these slanders they prove the assertions contained in their articles to be true? Would they consider the truth of the doctrines of Christ invalidated by the recital of that well told lie, perpetrated and perpetuated by the pious old Pharisees, that instead of Jesus having risen from the dead, as his disciples said he had, they had come by night, while the guard slept, and stolen the body away?

In those days this passed for as complete a

trick to humbug the people, as Joseph Smith's walking on the water or raising the dead; but it would be considered absurd at the present time to produce such lies—the stealing of the body of Jesus, etc.—as arguments to disprove Christianity; and yet it is no more absurd than the tricks of Joseph Smith, which they hint at, as arguments against the system of Jesus—or Mormonism as it is frequently called—which he taught. The one story is equally false with the other.

It would seem from some of the remarks of the writer of the article in the *Era* that he is an infidel in his views; but we miss the tone of research and reasonable argument evinced by the generality of infidels in their writings upon such subjects. He deals largely in assertion and condemnatory remarks, but avoids proving the wholesale, sweeping charges made in the previous articles, by saying "that it is useless to attempt to prove a man wrong who is determined to think himself right!" But admitting that the Mormons are composed of this class, (which, however, is by no means the case,) are there not others who might be benefited by the production of these evidences? If the grave charges they have made have any foundation in truth, there must be an abundance of evidence to support them. A system that is composed of knaves, cattle and horse-thieves, and who sanction the commission of crime in their teachings, surely give ample room for criticism in their published works. Evidences must abound in their writings, if all these charges are true, that will be sufficient to condemn them, without having recourse to these trumped up stories, which have been rebutted and disproved times without number, and the falsity of which has been made apparent to every candid, unprejudiced man, by the whole course of the people from their rise up to the present time.

Mormonism can not be proven to be false upon the evidence of such inventions, neither can the Mormons themselves be persuaded that the system they have embraced is wrong, if the doctrines are not disproved. They did not embrace it on such evidence, neither can it be expected that they will forsake it on such—unless, indeed, through transgression of the laws of the Lord they lose the spirit which obedience to His commandments bestows. People who may be inclined to investigate the doctrines of the Mormons, will not be deterred by his talk about them all being rascals, thieves, cut-throats etc.; their intercourse with the people will speedily disabuse their minds in relation to these falsehoods, and they will see that they have been misled and misrepresented; and they will therefore, look with suspicion and distrust on the remainder of these stories, and not allow them to have any weight in their minds. Men gain nothing, therefore, by such attacks. Mormonism is not in the least injured or retarded by it. They may struggle against it, and use every effort to put it down; but it is the truth of heaven, and, therefore, will progress and fulfil its predestined mission. And as sure as the Lord lives, and reigns in the heavens, every plan that may be laid to thwart or stop its progress, will be the means of accelerating its onward march.

When we answered their articles we had no disposition to get into a newspaper war, although we by no means dreaded it; but to have permitted their assertions to have passed unnoticed and unchallenged would have been, in our opinion, criminal in us. When we called for those facts that were so unpalatable, with which they had threatened us, we were satisfied that they would not be forthcoming; we really expected more, however, than has been advanced. They have made broad and unqualified statements, which cannot be authenticated, because they are utterly false.

FOR THE WESTERN STANDARD.

"Prophet of the Last Days."

It is often urged, by the enemies of the Latter-Day dispensation, as a strong objection to the divinity of Joseph Smith's mission, that he is no where spoken of, or foretold by any of the ancient prophets; and they argue, that if such a great prophet, as Joseph Smith professed to be, were to be raised up in the latter days, God would not have failed to communicate the knowledge of so important an event to His servants. But if we should admit (which we are by no means disposed to) that this great prophet of the last dispensation is no where foretold in the Jewish scriptures, it would be no evidence that Joseph Smith was a false prophet, neither would it afford us the slightest pretext for rejecting his claims to a divine mission. If the neglect of the ancient prophets and apostles, to mention Joseph Smith and his work or dispensation, would justify us in rejecting his message, then on the same ground, according to the same reasoning, we should be obliged to reject the testimony of all the prophets from the days of Moses to the time of John the Baptist, for not one of them is ever foretold or mentioned, by any of his predecessors in the prophetic line. His testimony may be true, although nothing may be said about him or his mission by any previous prophet or apostle; while if they have foretold his appearance upon the stage of action, it is proof that he was considered a greater prophet, a more important personage than any who had ever preceded him, with one excep-

tion, and that the work which he would be sent to do, would be more important in its results to the human family, than that of any other individual except Jesus Christ.

If we turn to the 49th chap. of Isaiah, we shall there find that the prophet describes a certain individual, who is to rise in the earth at some subsequent period, and to perform a certain work, viz: the gathering of Israel. It would occupy too much space to quote the whole chapter, so we will simply select the fifth and sixth verses.

"And now saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, it is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and restore the preserved of Israel."

Here we find, that God has promised to raise up a certain individual, who is to exalt, or raise up the tribes of Jacob, bring them back to God, and restore the preserved of Israel; and in order to be qualified for the accomplishment of this great work, we may rest assured, this individual would need a more than ordinary supply of the "Spirit of Truth," which is promised to "lead and guide into all truth, and show men things to come," which would consequently constitute him a prophet.

This prediction has generally been applied to Christ, but can it properly be made to refer to him? Was Christ's the gathering dispensation? Did he come to gather the dispersed of Judah, to restore the preserved of Israel? No. He repeatedly told them of the destruction and dispersion which awaited them, that they would reject him, their Messiah and deliverer, and that a long dark night of unbelief, affliction and sorrow would follow, until in the language of the apostle Paul, "the fulness of the Gentiles should come in."

But the individual here spoken of, is to be sent for the express purpose of gathering Israel back to their own land, and though according to the prediction, it seems he is not to live to see the final accomplishment of this great work, yet his name is to be had in honorable and glorious remembrance before God and man; and as we continue to read the rest of this chapter, we perceive that shortly after the advent of this great prophet, the Lord has said, that he will gather together his people from all lands, causing them to inherit even the desolate places of the earth, which He will bless for their sakes, that they shall not hunger nor thirst, but that they shall be delivered out of the hands of all their enemies, that the set time to favor Zion is come, that she shall spread herself abroad, while those who hated and persecuted her shall bring her sons and daughters from afar, and bow themselves down to the earth, to her, as servants, and lick up the very dust of her feet, while kings and queens shall minister to her inhabitants, and God himself will contend with her enemies, and feed them with their own flesh, and cause them to drink their own blood, until they are drunk as with new wine. This has certainly never yet been fulfilled, with regard to the enemies of the chosen seed of Israel. On the contrary, soon after the death and resurrection of Jesus Christ, all these miseries came upon the Jews, so that this prediction could not surely refer to Christ.

But Joseph Smith professed to be sent for the express purpose of restoring the preserved of Israel, of gathering back the seed of Jacob to their own inheritance, and to the worship of the true God. His, was emphatically the gathering dispensation. He proclaimed his message, commenced the great work which he was sent to do, laid the foundation for the future greatness, prosperity and glory of Zion; but, like Moses of old, he was not permitted to see the consummation of his hopes and labors, he did not live to see the final gathering of Israel, to see them take possession of their promised inheritances on the earth.

Who, with an unbiased mind, and an intellect unclouded by prejudice, can reflect upon the circumstances attending Joseph Smith's career, and not perceive in them, the most remarkable and exact fulfillment of the predictions of Isaiah as contained in this chapter? His name is indeed glorious in the eyes of his God, and all good men, and the time is but short, when kings and princes shall honor his name and venerate his memory!

HEARS.

ARRIVALS.—The Hon. Daniel Spencer, first counselor to the Presidency of the European Mission, and the Hon. John Van Cott, late president of the Scandinavian Mission, arrived in this city on Thursday morning from Boston, where they arrived in the *Canada* on the 30th. We greet these brethren with the best feelings of our heart, and rejoice to see them in the enjoyment of excellent health and full of desire to aid in rolling forth the great work of God. We anticipate their active co-operation in the emigration in which we have already entered for the season.—[The Mormon.]

KANSAS.—A party of twenty-eight emigrants for Kansas, left Charleston on the 28th March, and fifteen from the Orangeburg district left on the previous days.

Dr. Robinson, Governor of Kansas, was in Washington,

Correspondence.

For the Western Standard.

SAN FRANCISCO, April 26th, 1866.

DEAR REVEREND CANON:

It is with feelings of thanks to the author of all good that I communicate to you, and my friends at large, through the medium of your STANDARD, a short account of the privations and trials endured by the passengers and crew of the American bark *Julia Ann*, Captain B. F. Pond, master, bound from Sydney N. S. Wales, to San Francisco, Upper California, with fifty-six souls on board, the chief part of whom were Mormons, on their way to Great Salt Lake City, Utah Territory.

We left the Sydney Heads at 2 o'clock P. M. on the 7th of September, 1855, with the wind blowing from the N. E., and unintercepted pursued our course without anything of any consequence occurring until the 4th of October, when Captain Pond, expecting to pass between Mopoa and the Scilly Isles, set the watch in the fore-top. The log was about 11 1/2 knots per hour; shortly afterwards the sea became broken, and in about an hour the vessel, with a tremendous crash, dashed head on to a coral reef. She immediately swung round with her broadside to the reef, and the sea made a complete breach over her at every swell.

Directly after she struck Captain Pond ordered all the passengers into the after-cabin, and upon the females inquiring of him and his officers what they should do, they were told to cling to what they could until some plan could be devised to convey them from the vessel to the reef. In a short time one of the crew succeeded in carrying a line and making it fast high upon the reef, by means of which many succeeded in making their escape in comparative safety from the vessel. I have seen mothers nursing their babes in the midst of falling masts and broken spars, while the breakers were rolling twenty feet high over the wreck. One lady—sister Harris—preparatory to leaving the ship with her children, the eldest of which was two years old, tied the youngest, a babe six weeks old, to her breast; the vessel immediately afterwards broke in two across the main hatch, and the waters, rushing in, engulfed herself and child amid the struggling waves and timbers of the wreck.

There was another lady—sister Humphrey—who had three children. When the vessel struck she told her friends to protect her children and convey them safely to Great Salt Lake City, for her earthly career was run. Shortly after she, with one of her children, was swept by a sea into the foaming surf, and they were seen no more. There was also a young mother of seventeen, who manifested true courage during the dreadful scene; her husband took their child and lashed it to his back, and struggled to the reef on a rope, with his wife close behind him, and the three were saved unhurt. I must here remark, that amidst all these awful and appalling scenes, not a shriek of despair was heard from one of these mothers and children.

By about mid-night the principal part of the passengers had reached the reef, with the exception of Elder James Graham, and some of the brethren. Soon afterwards the vessel broke to pieces, and the part they were on was providentially carried high upon the rocks, and they were landed in safety.

All hands had reached the reef, excepting two women and three children who were drowned.

With our bodies much lacerated by the sharp coral reef, and with a dreary waste of water without land in sight, our situation was a pitiable one; but when the light burst forth from the eastern horizon, we discovered at the distance of about twelve miles, the outline of the Scilly Isles. It was then ascertained that the vessel had struck on the N. W. reef of these Isles; and by a subsequent observation it was ascertained, that the true position of the Scilly Isles was sixteen miles from the place indicated by the chart.

At sunrise all hands commenced to make a raft with the fragments of the wreck, to convey us to the Islands. By about noon the remains of a quarter boat was also fixed up with canvas and copper, to convey the women and children to the land; still the men were compelled to remain on the reef two days and two nights, without anything to eat or drink, and this under a burning tropical sun. The third day we succeeded in reaching the island upon the raft, and found that its only inhabitants were rats and sea-fowl; there was no fresh water to be seen in any direction. By scraping holes, however, in the sand, near the water's edge, with a pearl shell, we were enabled to obtain water, which, by filtration through the sand, was rendered comparatively fresh and palatable. We kindled a fire by the aid of a sun glass, and roasted some shell-fish, and made a very light repast.

After we were all landed on the island, Captain Pond called all hands to order, and delivered a short address, stating that as we were cast away upon a desolate island, that a common brotherhood should be maintained, and that every man should hunt birds and fish for our common sustenance, to which proposition all assented. The next morning we found a turtle upon the beach that weighed about three hundred pounds; this gave us strength and confidence to exert ourselves with energy; and we placed sentinels around the island to watch for turtle and wild fowl.

(Too much can not be said in commendation of the Saints in this trying situation. I have seen an old lady upwards of sixty years of age out at night hunting turtle. In this situation we remained seven weeks, that time the ship's carpenter had repaired the quarter boat so that it was thought that she might possibly live to perform a voyage to some inhabited land. This, after great difficulty, was launched over the reef, and the Captain and nine men including myself, embarked. Our provisions were a little salt pork and jerked turtle, with two coals of water; there was great danger of being swamped in crossing the reef, with our small boat, but we providentially succeeded in getting safely outside, and were heartily cheered by those on shore who returned their cheers and took our departure.

Our boat was almost level with the water; but after four days hard pulling through squalls and calms, we succeeded in reaching Borabora, one of the Society Islands, a distance of about two hundred miles. The inhabitants treated us with much kindness, and fed us upon poi and breadfruit. From thence I went with the mate and one of the crew to the island of Mopiti, and petitioned King Tapoo for relief. We were received with kindness, and obtained two small canoes with which to return and rescue the passengers. In those we returned to the Scilly Isles.

In the meantime Captain Pond had chartered the *James Parker* at Honolulu, and had called for the Scilly Isles and reached there twelve hours before us. She took the passengers from the island and went to Tahiti, consequently when I found they had been taken

off, I returned in the schooner to Mopiti. I would have state that while on this uninhabited island we held our regular meetings, dividing the time between worship and labor, as we would have done had we been at our ordinary occupations.

Being now separated from the ship's company, and alone as it were, I turned my attention to the dissemination of our principles. The Lord gave me favor in the eyes of King Tapoo, and I soon had the satisfaction of seeing his Interpreter, Captain Delano, a Maltese by birth, and who speaks seven languages, obey the commands of God, and enter by baptism into the New and Everlasting Covenant. I ordained him an Elder, and through him I was enabled to preach to the natives, who received my testimony with much favor.

After remaining here about three weeks, I left Mopiti and sailed for the island of Raiatea, where I soon became acquainted with a Mr. Shaw, a native of Spain. To him I unfolded the principles of truth, and had the satisfaction of introducing him and a Mr. Showers into the waters of baptism. After remaining here two weeks, and ordaining Mr. Shaw an Elder, I obtained a passage for Tahiti in a French sloop, and from thence I obtained a passage to this port.

With sentiments of esteem, I remain your brother in the light of the covenant.

J. MC CARTHY.

SAN FRANCISCO, April 28th, 1866.

EDITOR OF THE STANDARD.

DEAR SIR: In compliance with a solicitation made to me by a special friend, I now with pleasure devote a few moments to communicate a sketch of my travels for the last four years, for the perusal of the readers of your highly esteemed and worthy periodical.

On the 21st of October 1852, myself, in company with some thirty-six Elders, left our mountain home for the purpose of performing missions to the different nations of the earth. Ten of us (myself included) destined to South Australia. We proceeded as soon practicable to our field of labor, being liberally assisted by the brethren on our way; Elder John M. Horner and his brother of San Jose, taking a very active part in assisting us, as also many others, whose names I can never bear without feeling a sense of gratitude towards them.

Sailing from this port on the 2nd of Feb., 1853, we arrived in Sydney on the 9th of April, 1853, in which place we found quite a number of brethren and sisters who had received the gospel under Elders J. Murdoch and C. W. Wandell's administration. At this place I received my appointment to travel in company with Elder James Graham, in the districts of Camden and Penrith, in the colony of New South Wales, in which places and in many other parts of the colony we have endeavored to labor faithfully. Many have received our testimony, notwithstanding the many false and evil reports, both printed and verbally asserted and circulated by those who make themselves our enemies and that without a cause; and they know not why. If such men had any spark of feeling of honesty left, that could be aroused to action, and then, with an unprejudiced mind, would investigate the principles of the doctrine of Jesus Christ, as believed in, practiced and promulgated by His properly authorized servants, called of God as was Aaron; and would seal-like forsake their former evil ways, (the blind traditions of men,) be baptized for the remission of their own sins, that they might receive the promised gift of the Holy Spirit, and by this be taught of the things pertaining to His organized Kingdom set up upon the earth—the coming of which was one of the most prominent things that Christ instructed his disciples to pray for, and that for which almost all professors have been traditionally to pray in the following language: Father let thy kingdom come, and they will be done on earth as it is done in heaven. If they would obtain knowledge for themselves that would cause them to lay aside their feelings of enmity, and like Paul of old, turn around and be its most active supporters.

Reader, have we ever thought of the ideas contained in this prayer in their proper light? We have been taught by our parents and teachers, or clergy, if you please, to ask our Heavenly Father to bring to pass a principle, (on earth, too, not in our hearts alone,) that if it should come even in the day when we are still permitted to stand upon the earth, and we are not ready nor willing to acknowledge and receive the same, but turn from it with impunity, and not give it a hearing, that we might as the apostle says, prove all things, &c., we would do very thing fighting against it and rejecting it, the very thing for which we had been always taught to pray.

But pardon me, Mr. Editor, for I must acknowledge that I have digressed somewhat from my subject, and for fear of intruding upon your time and space, will return.

I continued my labors in connection with my brethren, as far as possible, baptizing in all the settlements I visited, and endeavoring to build up and instruct the Saints, and frequently attending also our quarterly Conferences held in Sydney, at one of which, held in the month of July, 1855, I was appointed, in company with Elder James Graham, to return home in a company of Saints from that colony.

We embarked on the American bark *Julia Ann*, and set sail from Sydney harbor on the 7th of Sept., with a small company of some thirty souls, Elder John Pennfold sen, having charge of the same by appointment from President A. Farnham. We had rather rough weather for some days after, with strong winds from the N. E., which caused considerable sea sickness, other than this we had nothing to impede our progress, but our bark rode bravely over the mighty deep until our fatal accident on the night of the 3d of October, the account of which I am told you have, and the incidents of which are too painful for me to unnecessarily rehearse.

We were delivered from our exiled and desolate situation by the untiring perseverance of Captain B. F. Pond, master of the bark *Julia Ann*, connected with the charitable good feeling of Captain Latham, master of the schooner *Elmer Paine*, that came to our relief. We were taken off the Scilly Isles, where we were wrecked, on the 3d of December, making it two months that we were left in this lonely situation on an uninhabited island. I need not attempt to describe our feelings of gratitude and praise which we felt to give to the God of Israel for His goodness and mercy in thus working a deliverance for us; for I have not language to express my own feelings, much less the feelings of those around me, suffice it to say, I am thankful to know that His mercy endureth for ever, as the prophets said, to those that are willing to obey him.

We were taken first to Raiatea, one of the Society Islands, thence to Tahiti, where we found as it were, an asylum for the destitute, through the kindness and charitable feeling manifested towards the destitute and passengers by the citizens of Tahiti: the united board of Messrs. Lodge took immediate measures to

relieve our wants, by providing or finding shelter and food for all; this act of humanity and kindness was deeply felt and appreciated in our feelings, if not publicly expressed; and I now feel as I have ever felt, to implore the blessings of heaven upon all such as have put forth their hand to assist those who were so unfortunate as to lose their all of this world's goods.

As the Council of this place said they were not authorized to make any provision whatever for passengers under such circumstances, myself and Elder Graham continued with the schooner, and returned to Raiatea; and, after tarrying there one month, met with opportunities, such as different whale ships, to go to Honolulu, myself on board the *Montezuma*, D. Tinker, Captain, whose favor and kindness in numerous ways, will ever be remembered by me with emotion.

After remaining in Honolulu some two weeks, we were enabled, by the assistance of Elder Evans and others who reside there, to engage our passage to this place, on board the *Frances Palmer*, Captain Stott. We had rather an unpleasant passage of twenty-three days, the vessel being very much crowded, and fare none the best; yet I think the vessel a good one, and with a gentleman in deed as well as word, for commander, persons might make it a pleasant passage; but I must say the treatment my friend and myself received, was not at all commendable.

I must now bring this communication to a close, praying God our Heavenly Father to continue to pour his blessings upon you, and all connected with you in this great work, also that He may inspire the hearts of the Saints and all lovers of truth, to lay hold and encourage so glorious an undertaking, as that you have engaged in, that is the publication of the noble STANDARD.

I remain your brother in the Gospel Covenant,
JOHN S. ELDREDGE.

News from the Interior.

Mining and General Intelligence.

INDIAN TROUBLES ON COW CREEK. The story about the Indian fight at Merrill's Mill, as published a week ago, was exaggerated. The editor of the *Shasta Courier* says:

We have conversed with gentlemen who are very well advised as to the conduct of the Indians, who say that they have never been so innocuous as during the past winter; and the current account of the Cow Creek tragedy is, that one Indian told some white men at the mill that the Indians intended to steal the flour and burn the mill—and not that the whites were told in person, and the threat made personally. But one woman was killed in the melee. In fear of another attack from the whites, the Indians have removed their squaws up into the mountains, and about twelve miles east of Major Reading's many hundreds are said to have collected. They are lack of all settlements in that direction.

SHOOTING IN SACRAMENTO. A German, named UNDEEN, committed suicide on a vacant lot in Sacramento, on Saturday night, by shooting himself with a pistol. He placed the weapon in his mouth, and when he fired, the ball passed up near the left eye. He lingered about two hours before dying.

PARTICULARS OF THE LYNNING AT COUTLEVILLE. The *Mariposa Gazette* contains the following particulars in relation to the lynching affair at Coutleville: In another part of our paper we noticed the murder of Mr. Conway, in the streets at Coutleville, on Tuesday last, without provocation or cause, by a Chilian named Pancho, who immediately fled.

Through the politeness of Jack Maston, mail carrier, we are informed of acts of the people of that place which have followed, as the consequences of the commission of this most foul murder. Immediately after the shooting of Conway, parties were organized and commenced to scour the country in pursuit of the murderer. On Wednesday, one of these parties came upon three Chilians, companions of Pancho, two were shot, and one Alvarado was brought into town, tried by Lynch Law and hung. It is also said that a number more have been shot. One party who have penetrated to the North Fork, sent in an express on the 29th for more men, stating that they had cornered Pancho; but we have no further particulars.

Thursday night the people held a mass meeting, appointed a vigilance committee, and resolved to expel all the Mexicans and Chilians from the vicinity, and that all who were caught within ten miles after the expiration of twelve hours were to receive not less than thirty lashes. Another resolution forbids the opening of the *San Joaquin* house again; and a subscription was proposed to assist the Sons of Temperance in purchasing it.

THE CROPS IN SHASTA COUNTY. Notwithstanding the dry and cold weather this spring, says the *Shasta Courier*, the crops in Shasta county and in the Sacramento valley are looking very well. Already are many persons cutting hay, but this is owing to the fact that the article is worth in Shasta \$116 per ton. The hay being cut now has very little nutriment in it, however, and is but little better than nothing, and only serves to keep animals alive.

REVENUE OF SO TOWNS CORPORATION. In Columbia, since the disorganization of our town authorities, says the *Columbia Epiphany*, the bloods have been running loose and cutting up all manner of dicks. Those from the shoulder have a glorious time, one of them had fire fights in one night, and won in every instance. Others who met with surface diggings, had their eyes gouged and faces scarred. One fellow shaved his partner's head with a shovel, and left the marks of his skill visible on his bare pate. The kangarooes are the some of constant quarrels and fights. The establishments will have to close on account there being no officers to protect their property from being danced and smashed to pieces. Prostitutes and rowdies are rejoicing over the fall of this, their Stetsonopol. Scarcely an hour in the night but what you can hear some one hiccupping—damn his the-corn-hump position. This is truly a lamentable state of affairs, and how are we to remedy it? Can it be done by a "simple" committee? If so in God's name let us do it.

HOMES THIRSTY. A band of horse thieves made a descent about two weeks ago, on Byrne's Ferry, and vicinity, and stole ten horses in one night. Mr. O'Neil, the proprietor of the Ferry lost a very valuable horse. No clue to the detection of the thieves has as yet been found.

DRUNKEN ROW ON MISSISSIPPI RAR. SHOOTING AND BEATING. COMRADES WORKMEN, &c., &c.

FOLKLORE, April 27th.

A telegraph dispatch to the *Sacramento Union* says: About 6 o'clock, this morning, a drunken party who had been dancing and drinking during the night, at the house of George Flowers, engaged in a general fight, in which nearly every one of the party received

wounds. George Flowers was horribly beaten about the head, and lies insensible. No hopes of his recovery.

This morning, Constable Lawton, of Big Gulch, proceeded with a posse to arrest the party. They summoned a person to assist, who, after having a pistol fired at him, but missing, stabbed a Dutchman through the body. The wound's man is bleeding inwardly, and his life is despaired of. His name is unknown.

Sheriff White is here with deputies, and represents the affair as very bad.

During this afternoon, the Sheriff of Carroll was shot, but the particulars of the affair have not been received.

A QUARREL AND PROBABLE DEATH. Some time during Saturday evening or Sunday morning, says the *Sacramento Union*, a constable from Granite went across the American to make an arrest. The party, or parties, related, took his arms from him and beat him severely on the head with a pistol. While they were thus beating him, he called for help, and one of the twenty bystanders interfered to assist him, and was instantly shot, the ball passing through his body a little below the lungs. A telegraphic dispatch was sent to Sacramento for officers to enforce the law. The Marshal and his posse went up on the 23d P. M. train, and when they got there all the saddle horses were gone. Sheriff White, who was in that vicinity collecting taxes, together with his deputy, Wellborn and Capt. Taylor and a number of others, had gone in search of the parties who committed the outrage.

THE MINERS RAILROAD. The directors of the San Francisco Railroad Company on Tuesday night confirmed the action of the secretary of the company in calling for an instalment of five per cent of the stock. They also adopted a resolution requiring the treasurer to give bonds, and authorizing the five commissioners to procure subscriptions of the balance of the stock, and collect five per cent thereof.

CROPS IN YUBA COUNTY. The *Mariposa Express* says the crops all along the road between Marysville and Long's and Park's Bars, are in a very promising condition. The late rains have done wonders for California.

MORE CHINESE MINERS. The ship *Stephen Baldwin*, which arrived from Hongkong on Monday night, brought over two hundred and fifty Chinamen. These day morning they were at work dismembering. They all appeared in a fine state of preservation, fat, hearty and with cleaner clothes than the majority of our neighbors of Jackson and Sacramento streets. They are all bound for the mines.

CEREMONIES OF THE CHINESE ON THE OCCASION OF EXTINGUISHING THEIR DEAD. As time progresses, the white residents of California are gradually becoming familiar with the manners and customs of their strange neighbors—the Chinese. The Chinamen exhibit their peculiar civilization in a multitude of ways; they build houses, catch and cure fish, take in washing, do a general trading business, speculate in rice, and worship in a Buddhist Temple in San Francisco, and in the interior, their occupations are still more varied.

One of their customs is to send the remains of their deceased friends to their native land, and in this work many thousands of dollars are expended every year. A correspondent of the *San Jose Tribune*, describes thus the ceremonies of some Chinese on the exhumation of the body of one of their countrymen who died in 1854, at Snelling's ranch, in Mariposa county:

Anticipating that the proceedings would be of rather a novel nature, I accompanied them to the graveyard, and will describe as near as I can the rites and proceedings had there.

Before touching the grave, they unfolded a package and took from it four pine sticks, painted red, and about one foot long, the ends of which had been dipped in talloo until they were about the size of an ordinary candle. These they stuck in the ground, about one foot apart, at the head of the grave, (the four forming a square,) and set them to burning. They then took from a little red paper case fifteen very small pine sticks about the size of broom straws, one foot and a half long, and covered with a substance that burned very like a slow match. Lighting these, and setting them in the square before named, they proceeded to take out divers bundles of paper-cases, which I noticed, being the smallest, contained fifteen slips of brown paper, each having fifteen holes in it, and were piled in three piles around the square. Taking up another bundle, they produced fifteen large sheets of brown paper, each silver gilded in the centre to about the size of a playing card, and these they arranged in piles as they had the smaller papers. Another bundle, and the last, contained fifteen similar sheets, except that the gilding in the centre was of gold; these they also arranged like the preceding bundles, and setting the whole on fire, waited solemnly until all were consumed; then, taking up their spades, commenced work.

Reaching the remains, they examined very particularly as to whether John died wearing his cap. Finding it, they rejoiced exceedingly, and on my asking the cause, one of them, who speaks better English than any I have yet seen, explained to me that it was a part of their religion; and those who ceased to wear it after leaving China were refused burial inside of the Great Chinese Wall, but that their remains were sent home and buried outside of it.—S. F. Chronicle.

Arrival of the J. L. Stephens.

Twenty-Five Days Twenty Hours From New York—Sixteen Days Later From the Atlantic States.

The Pacific Mail Steamship Company's steamer *John L. Stephens*, Capt. Pearson, arrived about two o'clock on Thursday afternoon, fourteen days from Panama, bringing dates from New York to April 6th—sixteen days later; and advice from Europe to Mar. 10th eleven days later than previous advices.

Nothing of any importance has transpired since our last advices.

THUNDERING HOT AT PANAMA.

The steamer *Blanca*, from New York April 5th, arrived at Aspinwall on the 15th, at 8 A. M. Her passengers and mails were immediately forwarded to Panama, where they arrived early in the afternoon of the same day. Every preparation had been made by the Co.'s Agent to embark them on board the steamer, without delay, but owing to the extreme low tide, a short detention was unavoidable, during which a quarrel arose between some steamer passengers and the natives, which very shortly became a serious riot, the natives killing, wounding and robbing the passengers.

The riot lasted till about midnight. As near as can be ascertained 25 Americans are killed and 27 wounded, of whom 16 are on the *J. L. Stephens*, getting better.

The steamers *way-laid* and other papers were de-

troyed during the males, which renders it impossible to give the names of those missing.

The steamer was detained on account of this riot 24 hours. At the time of her leaving Panama everything was quiet, the government forces being employed in quelling the city.

CONGRESSIONAL. In the House, March 24th, the Speaker announced the Kansas Investigating Committee: Messrs. Campbell of Ohio, Howard of Michigan, and Oliver of Missouri. Mr. Milford made a speech condemnatory of the action of the Naval Board. After voting thereon, seven yeas to the amount of \$1,000 each, the members adjourned.

HOUSE.—Mr. Campbell of Ohio, reported the Senate bill for the payment of invalid and other pensions, and a bill for restoring and maintaining the peaceful condition of the Indian tribes. This bill proposes to appropriate \$800,000, to be expended under the authority of the President of the United States, for the purpose of securing the friendly relations of the Indian tribes in Oregon and Washington territories, also \$120,000 for the purpose of buying powder in Washington Territory for the defence of the settlers. The House went into the Committee of the whole to consider the bill, and remained in session until 5 1/2 o'clock without coming to any decision thereon.

HOUSE, April 1.—The bill appropriating \$240,000 for restoring and maintaining friendly relations with the Indian tribes on the Pacific was considered and passed by a large majority.

SENATE, April 4.—The appropriation to suppress Indian hostilities in Oregon was passed.

HOUSE, April 4th.—Mr. Evans introduced a bill to authorize and facilitate the construction of a Northern, Southern and Central Pacific Railroad and Magnetic and Telegraph line.

ELEVEN DAYS LATER FROM EUROPE.

By the arrival of the *Atlantic* at New York, we have dates from Liverpool to March 19th previous dates being the 18th of the same month.

The impression appears to be general that the conference at Paris will very speedily be brought to a termination, and in a satisfactory manner.

The admission of Prussia is regarded as a favorable omen that the terms of a peace have already been agreed upon; and Count Orloff has telegraphed to St. Petersburg that the "Fifth Point" has been definitely settled. An official announcement of the conclusion of peace may be looked for at no distant period, perhaps by the next steamer.

It is stated in a despatch from Kiel, that despatches from the English Government have been received by Commodore Watson, instructing him not to commence hostilities in the Baltic. The great European war is at an end.

The Emperor of the French gave birth to a Prince shortly after 8 o'clock on the morning of the 16th March. The bulletins published state that the health of her Majesty was satisfactory, and that the infant was all that could be desired—plump and promising. The baptism of the young Prince was performed in the course of the day, the name given him being Napoleon Eugene Louis Jean Joseph.

The British Parliament was not in session, owing to the Easter recess.

Nothing had transpired respecting American affairs.

MURKIN'S INTRODUCTION TO THE SCENES.

The London Standard, of March 17, says: Mr. James Buchanan had an audience, and delivered to Her Majesty his letter of recall as Envoy Extraordinary and Minister Plenipotentiary from the United States of America. His Excellency was introduced by Viscount Palmerston, G. C. B., First Lord of the Treasury, (officiating for the Earl of Clarendon, Secretary of State for Foreign Affairs,) and conducted by Major General the Hon. Sir Edward Cook, K. C. B., Her Majesty's Master of the Ceremonies.

RAVAGES OF THE TYPHUS AT OREGON.

Advices from Orem of Feb. 29th say: A terrible complaint—the typhus—prevails in our city, and it is particularly violent among the troops. About 30, 000 are now in the hospitals, and thousands have already died. Despite the greatest exertions, it is extremely difficult to find accommodation for so many patients. Hospitals have been established in the very midst of that part of the city which is inhabited by the better classes, and thousands of patients occupy them, but physicians and proper nurses are wanting.

In one week twelve military physicians and four medical men in private practice died. Among them were two Americans who were about to return home. The typhus had committed terrible ravages in the whole of Southern Russia, and particularly in those places which are near the theatre of war, Bakhiserai, Simpheropol, Kherson, and Nicholasief are almost empty.

It is estimated that this pestilence has already carried off 100,000 men. It is gradually spreading over Bessarabia.

Latest from Nicaragua.

The following news was brought to Panama by the *Oriz*:

When off San Juan, the *Oriz* was boarded by order of the Captain of the *Golden Gate*, and a letter of instructions delivered, the purport of which was said to be orders from Vanderbilt to proceed direct to Panama.

C. K. Garrison's son being on board, it was supposed that the Captain was induced by him to go to San Juan, and whilst he and a few men were being landed, the Captain, suspecting treachery on the part of Walker, left the port, and taking the coal ship *Lookout* in tow, came down to this port.

We learn that Col. Schlessinger was to be tried for cowardice by Walker, after the Santa Rosa battle. It was generally supposed that he would be shot. During the time of the steamers stay at San Juan, many of the men enlisted for Walker, hearing of his bad luck, refused to land, and are now in our city. Walker is said to have retired to Rivas, where he has fortified himself to the best of his ability, and awaits the approach of the Central American troops.

San Salvador.

The action of this Government in regard to the Central American dispute with Nicaragua, is kept in profound secret, though it has leaked out that it Guatemala takes an active part against Walker, San Salvador and Honduras will join it.

A thousand stand of Minie rifles has been ordered and the Government is deliberating as to the proper officer to be placed in command of the army.

A correspondent says, "Cabanus has aided not little in deprecating Gen. Walker. His return was anxiously looked for by his party, and when he did come his denunciations against the filibusters not only astonished the so-called Democrats, but changed their former sympathy for Walker into hatred.

San Francisco Price Current.

CORRECTED WEEKLY.

Bread—
Flour, in barrels, per lb 7 1/2 a 8
Oatmeal, in do 7 a 10

Beef and Mutton—
Men's Rib Roast, 10 inch 22 1/2 a 25
do do do 12 17 1/2 a 20
do Wax do 18 2 50 a 50
do do 18 1 25 a 17
do Grains Served Long Leg Roast 2 50 a 50
do Fine Calf Butcher 4 00 a 50
do do do 4 00 a 50
Men's Rib, Picked Roast 1 00 a 17
do do do 1 00 a 17
Women's Fine Larding Oysters 2 00 a 25
do Calf Picked Lard, Roast 1 00 a 25
do do do 1 12 a 37

Clothing—
Fancy and Plain Suits, in
lined, per pair 1 75 a 2 50
Fancy Cashmere, per pair 3 a 4 50
Fine Clothing, fashionable, also
Hickory Shirts 5 50 a 6 50
Fancy Cotton 9 a 12
White Cotton, do, linen bosoms 9 a 12
Blue flannel overshirts, of good
quality, per doz 12 a 15
Merino Undershirts and Drawers 1 50 a 2 00
Wool Socks, country knit, per doz 4 a 6

Cigars—
Sopalis, in 110 lbs true Havana 50 a 80
Imitation do best 15 a 20
Choice brands, Havana, London and
others 80 a 90

Coffee—
Java, green, per lb 8 a 14
Mocha 8 a 13
Rio 11 1/2 a 18

Cordage—
Manilla, American made 15 a 20
Cotton Twine 12 a 18
Flax and Hemp Twine 12 a 15

Cider—
Champagne Cider, qts 0 a 4
Candles—
Sperm, per lb 45 a 47 1/2
Adamantine 25 a 30

Coal—
Oregon 10 a 21
COOPER, Sheeting, New, per lb 80 a 85
QUICKSILVER, per quintal 5 a 60

Dry Goods—
SHEETS AND CLOTHING: Every Brn 4-4 7 1/2 a 8
Drillings: Heavy Brown 30 in 24 a 25
Black 28 in 24 a 25
Corros Duck: Nos 1 to 5 12 a 15
Savens 25 in 12 a 15
Ticking, medium, 30 in 1 a 1 25
Diaper, Scotch, 12 yard pieces med. 10 a 11
Pique: Merrimack Blues 10 a 11
Rich Am., chills stifles, fast colors 10 a 11
do French 4-4 do do 10 a 11
Linen: Table damask, per yd 75 a 75
Sheetings, 10-4 to 12-4 65 a 95
Table Covers, 7-4 to 12-4 1 00 a 2 50
Sergeants, three-ply Lowell 1 30 a 1 25

HOSIERY—
White and Colored Cotton Hose, per doz 1 25 a 3 00
Wool Half Hose 1 75 a 2 50
do country knit 2 75 a 6

Drugs—
Alum 25 a 30
Arrowroot, Sandwich Islands 8 a 10
Balsam Copavia 50 a 55
Borax refined 43 a 50
Castor Oil, No. 1, per gal. 2 a 2 25
Cream Tartar, pure 5 a 60
Epsom Salts 7 a 8
Gum Arabic, sorts 25 a 30
Magnesia 30 a 1
Oil Bergamont 3 a 3
Senna, India 25 a 12 1/2
Potash, Bicarbonate, per lb 25 a 28
Copperas, per lb 12 a 15
Sugar Lead 25 a 30

Fruit and Preserves—
Apples, dried, in h bbls 10 a 11
Peaches, Am. dried, in kegs 15 a 25
Currants,

A Meeting Story.

No other class of men in any country possess that facious aptitude of inflicting a good-humored revenge which seems to be innate with a Green Mountain Boy. Impose upon or injure a Vermonter, and he will seem the drollest and best natured fellow you ever knew in your life until suddenly he pounces upon you with some cunningly devised offset for your duplicity; and even while he makes his victim smart to the core, there is a manly open-heartedness about him which infuses a balm even while the wound is opening, and renders it quite impossible that you should hate him, however severe might have been the punishment he dealt out to you. These boys of the Green Mountains seem to possess a natural faculty of extracting fun from every vicissitude and accident that the changing hour can bring; even what are bitter vexations to others, these happy fellows treat in a manner so peculiar as to completely alter their former character, and make that seem to us agreeable, or at least endurable, which was before in the highest degree offensive. Another man will repay an aggravation or an insult by instantly returning injury, cutting the acquaintance, and shutting his heart forever against the offender; but a Vermonter, with a smile upon his face, will amuse himself while obtaining a far keener revenge, cracking a joke in conclusion, and make his former enemy forgive him and even love him after the chastisement.

One winter evening, a country storekeeper in the Green Mountain State was about closing his doors for the night, and while standing in the snow outside putting up his window shutters, he saw through the glass a lounging, worthless fellow within grab a pound of fresh butter from a shelf and hastily conceal it in his hat.

The act was no sooner detected than the revenge was hit upon, and a very few moments found the Green Mountain storekeeper at once indulging his appetite for fun to the fullest extent, and paying off the thief with a facetious sort of torture for which he might have gained a premium from the old inquisition.

"I say, Seth!" said the storekeeper, coming in and closing the door after him, slapping his hands over his shoulders, and stamping the snow off his shoes.

Seth had his hand upon the door, his hat upon his head, and the roll of new butter in his hat, anxious to make his exit as soon as possible.

"I say, Seth, sit down; I reckon, now, on such an *eternal* night as this, a little something warm wouldn't hurt a feller; come and sit down."

Seth felt very uncertain: he had the butter, and was exceedingly anxious to be off, but the temptation of 'something warm' sadly interfered with his resolution to go. This hesitation, however, was soon settled by the right owner of the butter taking Seth by the shoulders and planting him in a seat close to the stove, where he was in such a manner cornered in by barrels and boxes that while the country grocer sat before him there was no possibility of his getting out, and right in this very place, sure enough, the storekeeper sat down.

"Seth, we'll have a little warm Santa Cruz," said the Green Mountain grocer, as he opened the stove door and stuffed in as many sticks as the space would admit. "Without it, you'd freeze going home such a night as this."

Seth already felt the butter settling down closer to his hair, and jumped up, declaring he must go.

"Not till you have had something warm, Seth; come, I have got a story to tell, too; sit down, now," and Seth was again pushed into his seat by his cunning tormentor.

"Oh! it's too darned hot here," said the petty thief, again attempting to rise.

"Sit down—don't be in such a plaguery hurry," retorted the grocer, pushing him back into his chair.

"But I have got the cows to fodder, and some wood to split, and I must be going," continued the persecuted chap.

"But you must not tear yourself away, Seth, in this manner. Sit down, let the cows take care of themselves, and keep yourself cool; you appear to be fidgetty," said the roguish grocer, with a wicked leer.

The next thing was the production of two smoking glasses of hot rum toddy, the very sight of which, in Seth's present situation, would have made the hair stand erect upon his head, had it not been well greased and kept down by the butter.

"Seth, I'll give you a toast now, and you can butter it yourself," said the grocer, yet with an air of such consummate simplicity that Seth still believed himself unsuspected. "Seth, here's—here's a Christmas goose—(it was about Christmas time)—here's a Christmas goose well roasted and basted, eh? I tell you, Seth, it's the greatest eating in creation. And, Seth, don't you never use hog's lard or common cooking butter, just the same as you see on that shelf yonder, is the only proper thing in nature to baste a goose with; come, take your butter—I mean, Seth, take your toddy."

Poor Seth now began to smile as well as to eat, and his mouth was as hermetically sealed up as though he had been born dumb. Struck after a streak of the butter came pouring down from under his hat, and his handkerchief was already soaked with the greasy overflow. Talking away as if nothing was the matter, the grocer kept stuffing the wood into the stove,

while poor Seth sat bolt upright with his back against the counter, and his knees almost touching the red hot furnace before him.

"Darnation cold night, this," said the grocer.

"Why, Seth, you seem to perspire as if you was warm! Why don't you take your hat off? Here, let me put your hat away!"

"No!" exclaimed poor Seth at last, with a spasmodic effort to get his tongue loose, and clapping both hands upon his hat; "no I must go; let me out; I sint well; let me go!" A greasy cataract was now pouring down the poor fellow's neck, soaking into his cloths, and trickling down his body into his very boots, so that he was literally in a perfect bath of oil.

"Well, good night, Seth," said the humorous Vermonter, "if you will go;" adding, as Seth got out into the road, "neighbor, I reckon the fat I've had out of you is worth a nipence, so I shan't charge you for that pound of butter!"

A Western Court Scene.

Judge B—, of Missouri, was in many respects a remarkable man. He stood six feet two in his boots, and was as fond of a frolic as the most rattling lad in the country. He could drink more liquor, lift a heavier bag of meal, and play a better game of "poker," than any man in his circuit. These admirable qualifications, of course, rendered him the most popular judge on the bench of his district. Yet he never lost his dignity while on his bench. There he was stern, haughty, and dignified. The least approach to familiarity, while he was sitting in court, was always resented by a fine, and sometimes by imprisonment.

Well, it happened one day while he was holding court, that Mr. Dewzenbury, a rough looking, but independent customer, came into the court room with his hat on his head. This the judge considered an indignity offered to the court, and forthwith ordered Mr. Dewzenbury to take off his hat.

To this Mr. Dewzenbury paid no attention, which being observed by "his honor," who again discovered the incorrigible standing with his hat on his head.

"Sheriff," cried the court, "take that man's hat off."

The sheriff approached and repeated the command of the court.

"I'm bald," said Mr. Dewzenbury, "and can't comply."

"You can't," exclaimed the judge, waxing angry, "then I will fine you five dollars for contempt of court."

"What's that you say, judge?" replied Mr. Dewzenbury, as he walked deliberately up to the judge's stand.

"I say that I fine you five dollars for contempt of court."

"Very well," said Mr. D., as he carefully put his hand into his pocket, and pulled out a fifty cent piece. "Very well, here's the money," handing the judge the half dollar; "this squares us, judge. You owed me four dollars and a half when we quit playing poker last night, and the half makes us even!"

The bar roared, the crowd smiled, and the judge pocketed his change without uttering a word.

"Young America" in Society.

AMERICAN society, at least in our cities, is fast becoming both silly and stupid. "Young America" reigns paramount in it. Boys, who but yesterday were being flogged for false Latin, and girls who have just escaped from pin-afores and bread and butter, take on themselves all the airs of grown-up people, actually thrusting their parents aside, and assuming the entire control of the amusements. At most parties the tone is given by comparative children. Conceited youngsters, on whose chin the down has scarcely begun to appear, strut about in high shirt collars, short-tailed coats, deep cuffs, and tight pantaloons, take the head of cottillions, as if by right of precedence; affect to be as blasé as a noble of the ancient regime, and annoy women, old enough to be their mothers, and with more sense in a finger than these little monkeys have in all their bodies, with ridiculous compliments, absurd criticisms on music, or slang intended for wit. Little misses, also, with bare shoulders, bare arms, and minds more bare than either, look contemptuously around and express their imperial wonder that the hostess could be so stupid as to invite so many married ladies. In American society it is, at present, "the day of small things."

The conversation at these social assemblies is what might be expected from the character of those who control them. It is as flat as stale beer, and as insipid as skim milk. The little girls giggle, and the little boys look solemn; the former smooth down their dresses, and the latter pull up their collars, but with this difference, they behave much alike. At the supper table they rush forward into the most prominent places, help themselves first, scatter terrapin, cream and jellies indiscriminately over the dresses of such married ladies as happen to be in their way; drink what they elegantly call "lots" of champagne, and keep up such an incessant chattering and laughing, that nobody, as the phrase goes, "can hear their own ears."

It would be fortunate, however, if "Young America" confined its presumptuousness to parties. But the lady who has opened her house is subjected, for days afterwards, to the morning visits of boys seeking to play the fine gen-

tleman, who talk to her in a style half silly and half impudent, treating her as if she was unmarried; and this, though they were not invited to her ball, perhaps but only came with some female guest, and though they know or ought to know that the mother of a family, in America, has something better to do of mornings than to listen to the empty talk of idle young folks.

Yet it must be confessed, this sovereignty of "Young America" is partly the fault of grown up people. Married women too generally subside into household drudges; neglect the cultivation of mind and manners; and by abdicating their true position in society, make way for the usurpation misses and masters that "polk." We do not advocate the disregard of domestic duties. But we contend that their fulfillment is quite compatible with a proper degree of social recreation, and that, indeed, a wife and mother is healthier, in both body and mind, for occasional relaxation in society.

Moreover, as a general rule, women do not begin to think till they are married. A man of sense finds the conversation of a raw girl insufferably stupid, for it has lost the *saute* of childhood, without the solid character of experience in life; and intelligent women complain continually of the annoyance of having to talk to conceited boys. Why do not the real heads of society, therefore, assert their supremacy, and by putting down the reign of Mazourka, the Schottish, and their concomitant "Young America," restore to society a higher tone? The informed, the intelligent, and really well-bred, who now avoid what is called society, would then return to it, and a party would then become a place for the exchange of ideas, and grow to be a place of rational amusement. But while "Young America" keeps the head, the heels will carry it "all hollow" against the head.—[Phila. Todge's.]

RULES FOR HOME EDUCATION.—The following are worthy of being placed in a conspicuous position in every household:

1. From your children's earliest infancy you must inculcate the necessity for instant obedience.
2. Unite firmness with gentleness. Let your children understand that you mean exactly what you say.
3. Never promise them anything unless you are sure you can give them what you promise.
4. If you tell a child to do something, show him how to do it, and see that it is done.
5. Always punish your children for wilfully disobeying you, but never punish in anger.
6. Never let them perceive that they can vex you or make you lose your self-command.
7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.
8. Remember that a little present punishment, when the occasion arises, is much more effectual than the threatening of a great punishment should the fault be renewed.
9. Never give your children anything because they cry for it.
10. On no account allow them to do at one time what you have forbidden, under the like circumstances, at another.
11. Teach them the only sure and easy way to appear good is to be good.
12. Accustom them to make their little recitals with perfect truth.
13. Never allow of *lie-bearing*.

THE OAK AND THE VINE.—Here is Horace Greeley's opinion of the Woman's Rights doctrine:

A vine was growing beside a thrifty oak, and had reached that height at which it desired support.

"Oak," said the vine, "bend your trunk so that you may be a support to me."

"My support," said the oak, "is naturally yours, and you may depend upon my strength to bear you up, but I am too large and too solid to bend. Put your arms around me, my pretty vine, if you have any ambition to climb as high as the clouds. While I thus hold you up, you will ornament my rough bark with your pretty green leaves and shining scarlet berries. They will be as a frontlet to my head, and I shall stand in the forest like a glorious warrior with all his plumes. We were made by the Master of Life to grow together, that by our union the weak may be made strong, and the strong render aid to the weak."

"But I wish to grow independently," said the vine; "why cannot you twine around me, and let me grow up straight and not be a mere dependent upon you?"

"Nature," answered the oak, "did not design it. It is impossible that you should grow to any great height alone, and if you try it, the wind and the rain, if not your own weight, would bring you to the ground. Neither is it proper for you to run your arms hither and thither among the trees. The trees will begin to say it is not my vine—it is a stranger, get thee gone; I will not cherish thee. By this time you will be so entangled among the different branches that you cannot get back to the oak; and nobody will then admire and pity you."

"Ah, me!" said the vine, "let me escape from such a destiny;" and with this she twined her arms around the oak, and they both grew and flourished happily together.

LIFE OF A TRAPPER.—It is not generally known, says the Monterey Sentinel, that Capt. Joseph Walker, the celebrated old trapper and mountain trader, has been a resident of Monterey county for the last two years. He has a cattle rancho in a valley of the Coast Range, about twenty-five miles nearly due east of the Mission of Soledad. The captain is now old, and his sight has become unfortunately affected by the hardships of his mountain campaigns; but his ordinary health is good. Captain Walker is one of the original band of bold mountain traders who arrived in our State from over the Rocky Mountains and the Sierra Nevada in 1829. By the old foreigners and American settlers he is esteemed as a man of unblemished integrity, and great bravery and enterprise, as is likewise cherished the memory of that noble old hunter, Capt. Jedediah Smith. They both, in the Mexican times, took outfit and ventures into Oregon and the Indian country, from the Monterey merchants, and were never known to fail of payment. Smith was killed on the head waters of the Arkansas in 1829, we believe. Walker is now sixty years of age, but still fond of hunting, and exploring the frontier country.

If the life of Walker could be written, what a book of adventure, enterprise and peril it would make! From 1825, to 1855, a space of thirty years, he has tramped, trapped, hunted and explored strange and outlandish Indian countries, from the Mississippi to the Pacific, and from Frazier's River, in the Straits of Juan de Fuca to the Gulf of California and New Mexico. Thirty years of a man's life spent in travel and danger is something to talk about.

MOHAMMEDANISM.—REV. DR. NEWMAN says: "No well authenticated tokens come to us of the decay of the Mohammedan faith. It is true that in one or two cities, in Constantinople, perhaps, or in the marts of commerce, laxity of opinion and general scepticism may to a certain extent prevail; as also in the highest class of all, and in those who have most to do with Europeans; but I confess nothing has been brought home to me to show that this superstition is not still a living energetic principle in the Turkish population. M. de Lanture, also, a French writer, says that the number of unbelieving and indifferent is not greater now than it was in the early ages of Islamism, it is in truth much smaller. In Africa, in Asia, in Europe, Islamism has lost nothing. Faith is everywhere vivid; and if piety be more rare than faith, this has always been equally the case."

A CALCUTTA CHURCH.—A writer, describing the celebration of the church service in Calcutta says, "In all directions the large fans call punkas, were hanging by ropes from the lofty roof, and were pulled vigorously to and fro by natives who attended church for that purpose. With their turbans on and bare feet—their symbols of respect—they moved noiselessly over the vacant spaces of both sides of the rows of pews, each holding the end of a rope in his hand and as the large canvas fans fixed on a wooden frame swung from him, he followed it a few steps backward, and brought it back again to the side. A long line of natives so employed stretched down either side of the sacred edifice, whilst similar functionaries lined the galleries above, all busily and noiselessly plying their vocation, their ordinary everyday vocation, on this day of rest, in the very house said to be the house God."

AN ACTOR IN A FIX.—One of the actors at the "Comedie Francaise" stopped short in a tragedy at this passage—"I was in Rome." It was in vain he began the passage several times; he never could go farther than Rome. At last there was no help for it, and seeing that the prompter, as embarrassed as himself, was unable to find the place, or to give him any assistance, he turned his eyes coolly upon him, and said, with an air of dignity,—

"Well, sir, what was I doing in Rome?"

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Ruins of the Temple at Nauvoo;
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Scott's Bluffs;
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